HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

From the N. Y. Eve. Post.

Power of Congress over the District of Columbia--No. IV.

The abolition of the slave trade by Congress, in 1808, is another illustration of the competency of legislative power to abolish slavery. The African slave trade has become such a mere *technic*, in common parlance, that the fact of its being *proper slavery* is overlooked. The buying and selling, the transportation, and the horrors of the middle passage, were mere *incidents* of the slavery in which the victims were held.—Let things be called by their own names. When Congress abolished the African slave trade, it abolished *slavery*,—supreme slavery—power frantic with license, rending and trampling a whole hemisphere, scathed with its fires and running down with blood. True, Congress did not in the abolition of the slave trade, abolish *all* the slavery within its jurisdiction, but it did abolish all in *one part* of its jurisdiction; and what has rifled it of power to abolish slavery in *another* part of its jurisdiction, especially in that part where it has "exclusive legislation in all cases whatsoever?"

The *Constitution of the United States* recognizes this power by the most conclusive implication. In Art. 1, sec. 3, clause 1, it prohibits the abolition of the slave trade previous to 1808; implying first, the power of Congress to do it at once, but for the restriction; and second, its power to do it unconditionally when that power ceased.—Again: In Art. 4, sec. 2, "No person held to service or labor in one state under the laws thereof, escaping into another shall, in consequence of any law or regulation therein, be discharged from said service or labor." This clause was inserted, as all will admit, to prevent the runaway slave from being emancipated by the *laws* of the free states. If these laws had *no power* to emancipate, why this constitutional guard to prevent it? The insertion of the clause, was the testimony of the eminent jurists that framed the Constitution, to the existence of the power and their public proclamation, that the abolition of slavery was within the appropriate sphere of legislation. The right of the owner to that which is rightfully property, is founded on a principle of universal law, and is protected by all civilized nations; property in slaves, is by general consent, an exception; hence slaveholders insisted upon the insertion of this clause in the United States Constitution, to secure by an express provision, that from which protection is withheld by the acknowledged principles of universal law. By demanding this provision, slaveholders consented that their slaves should not be recognized as property by the United States Constitution, and hence they have their claim on the fact of their being "*persons* and *held* to *service*."

II. But waiving all concessions, whether in constitutions, laws, judicial decisions, or common consent, I take the position that this power of Congress to abolish slavery in the District, follows from the fact, that as the sole legislature there, it has unquestionable power to adopt the system of the common law, as the legal system within its exclusive jurisdiction. This has been done, with certain restrictions, in most of the States, either by legislative acts or constitutional implication. The common law knows *no slaves*. Its principles annihilate slavery wherever they touch it. It is a universal, unconditional abolition act. Wherever slavery is a legal system, it is so only by statute law, and in violation of common law. The declaration of Lord Chief Justice Holt that "by the common law, no man can have property in another," is an acknowledged axiom, and based upon the common law definition of property. "The subjects of dominion or property are *things*, as contradistinguished from *persons*." Let Congress adopt the common law in the District of Columbia, and slavery there is abolished at a blow. Congress may well be at home in common law legislation, for the common law is the grand element of the United States Constitution. Its existence and authority are presupposed and assumed thro'out the whole, and it is a constituent of its fundamental provisions. The preamble of the Constitution, and also the second clause of Sec. 9, art. 1, Sec. 4, art. 2, and the last clause of Sec. 2, art. 3, with articles 7, 8, 9, and 13 of the Amendments, are express recognitions of the common law as the presiding Genius of the Constitution.

By adopting the common law within its exclusive jurisdiction, Congress would carry out the principles of our glorious Declaration, and follow the highest precedents in our national history and jurisprudence. It is a political maxim, as old as civil legislation, that laws should be strictly homogeneous with the principles of the government whose will they express, embodying and carrying them out—being indeed the principles themselves, in preceptive form—representatives alike of the nature and the power of the Government—standing illustrations of its genius and spirit, while they proclaim and enforce its authority. Who needs be told that slavery is an utter antagonism to the principles of the declaration, and the spirit of the constitution, and that these and the principles of the common law gravitate toward each other with irrepressible affinities, and mingle into one. The common law came hither with our pilgrim fathers; it was their birth-right, their panoply, their glory, and their song of rejoicing in the house of their pilgrimage. It covered them in the day of their calamity, and their trust was under the shadow of its wings.

From the first settlement of the country the genius of our institutions and our national spirit have claimed it as a common possession, and exulted in it with a common pride. A century ago Governor Pownal, once the most eminent constitutional jurist of colonial times, said of the common law, "in all the colonies the common law is received as the foundation and main body of their law." In the Declaration of Rights, made by the Continental Congress at its first session in '74, there was the following resolution: "Resolved, That the respective colonies are entitled to the common law of England, and especially to the great and inestimable privilege of being tried by their peers of the vicinage according to the course of that law." Soon after the organization of the general government, Chief Justice Ellsworth, in one of his decisions on the bench of the United States Supreme Court said, "The common law of this country remains the same as it was before the revolution." Chief Justice Marshall, in his decision in the case of Livingston vs. Jefferson, said, "when our ancestors migrated to America, they brought with them the common law of their native country so far as it was applicable to their new situation, and I do not conceive that the revolution in any degree changed the relations of man to man or the law which regulates them. In breaking our political connection with the parent state we did not break our connection with each other." See Hall's Law Journal, new series. Mr. Duponceau in his "dissertation on the jurisdiction of Courts in the United States," says, "I consider the common law of England the *jus commune* of the United States. I think I can lay it down as a correct principle that the common law of England as it was at the time of the Declaration of Independence, still continues to be the national law of this country, so far as it is applicable to our present state, and subject to the modifications it has received here in the course of nearly half a century." The legislation of the United States abounds in recognitions of the principles of the common law, asserting their paramount obligations. Sparing details, of which our national state papers are full, we illustrate by a single instance. It was made a condition of the admission of Louisiana to the Union, that the right of trial by jury should be secured to all her citizens, the United States government thus employing its power to enlarge the jurisdiction of the common law in this its great representative. WYTHE.

They cry for Light at the South.

One highly affecting consideration, connected with slavery in this nation, is the rigid and arbitrary *surveillance* under which the whites are held, in regard to any means of obtaining information on the subject of abolition. However deeply they may be convinced of the importance of the abolition movement, and that in its progress it does certainly involve, for weal or woe, all the interests of the country, and of the persons and families in it, and though their minds swell with the intensest desire to understand the nature and watch the operations of this new power that has risen up, so lofty in its pretensions and so indomitable in its spirit; there is probably not a man in the southern states who would dare to have it publicly known that he was a purchaser and a diligent reader of the publications, which are bringing upon the South, with the unerring and resistless certainty of time's progress, the greatest social revolution of the age. How long will freeborn Americans submit to this ignoble dictation?

The occasion of these remarks, is a letter received by the President of the American Anti-Slavery Society, some weeks since, from two professional gentlemen in one of the Carolinas, proposing certain inquiries, and evincing at once a sincere and candid desire to know the truth, and a great, and to us, a very marvellous amount of incorrect impressions, respecting the principles and measures of the Society. We give the letter, suppressing names and dates, premising that pains have been taken to ascertain that it is perfectly authentic, and written in good faith.—*Zion's Watchman.*

"*My Dear Sir,*—We have been viewing your very laudable efforts as regards the abolition of slavery in the South with the most sincere pleasure and satisfaction.

We can assure you that we are willing to co-operate with you in attempting the immediate abolition of slavery in the United States, as we consider slavery a great moral and political evil; and truly the greatest curse that has been entailed upon this free and happy nation.

Although the efforts of individuals in the South, who are in favor of abolishing slavery, must, evidently be feeble, on account of their numbers being very small, and the danger which they incur in openly expressing their opinions on that subject, yet they are highly gratified at the course some of our northern brethren have pursued, who having raised themselves above the vulgar prejudices of the rabble, at the evident risk of their personal popularity advocate principles which seem to us to be highly advantageous to the common interests and honor of our native land.

Truth may for a season be obscured by the clouds of prejudice and passion, yet it will finally shine forth with all its resplendent beauty, and on this account will posterity finally adopt your sentiments, and impartial history award to you and your friends the honors which you and they so richly deserve. The sentiments of Wilberforce and the fearless and upright course which the friends of suffering humanity have pursued, will ever be admired by the philanthropist and the philosopher.

You must be well aware, the most of us are ignorant of the intentions of the emancipationists relative to slavery in many respects, at least such is the case with the undersigned, because we can obtain neither pamphlets nor papers that advocate emancipation, without great personal risk; and we are sorry to confess that the southern States, on this subject, are so much excited that they will neither hear the details of humanity or reason, and the citizens of these States refuse altogether to listen to arguments advanced on the opposite side, and will not even permit those, who are favourably disposed, to learn your friends' opinions on this subject, or to express their sentiments openly. All the information which the undersigned have obtained relative to emancipation, is by extracts taken from abolition papers, and published in the southern papers. These are very few in number, and on this account we wish to receive more information on this subject. 'Tis true, that the undersigned know that the friends of equal rights and philanthropy, are in favor of the immediate abolition of slavery, (which they highly approve,) yet they are ignorant of many other things connected with this subject.

We therefore respectfully solicit your attention and request you to answer this communication by letter, which by doing you will confer a great favor on two of your warmest supporters and admirers.

We beg leave to propound to you the following questions:

1. What proportion in numbers do the emancipationists in the northern States bear to those who are opposed to them?

2. Do you think that the abolitionists are increasing in numbers?

3. Are they in favor of amalgamating the blacks with the whites? or are they in favor of shipping them to Africa?

4. Are they in favor of the immediate abolition of slavery, or wait until the South becomes in favor of it?

5. Do you not think that there would be danger of causing a civil war by Congress immediately abolishing slavery?

These are all the questions to which we wish to receive answers at present.

We can assure you that if you will answer this letter, we are willing to give you any information which you can desire, concerning the treatment of slaves at the South in our next. You will oblige us if you will send some copies of the Emancipator, or some pamphlets on abolition and direct them to, ——— ———."

"ARTHUR TAPPAN, ESQ."

We need not show how great a want of information this letter discloses. Some of the questions it is impossible to answer with precision. How can we tell the number of abolitionists, or their proportion to the whole population? That they are rapidly increasing, and are changing the whole current of public sentiment, needs no assertion. Abolitionists are in favor of giving to the blacks the rights and privileges which all agree belong to them *as men and Americans*. Then if any wish to go to Africa, or elsewhere, they are as free as others. We are in favor of persuading the South to be willing for the immediate abolition of slavery. We do not look for Congress to do it, but the states and people of the South, which of course cannot produce a civil war, for men do not make war upon themselves for doing their own will for their own interest.—*Emancipator.*

Views of a Southern Man.

A member of Congress, who is a correspondent of the Charleston Mercury, writes, Dec. 27, concerning Mr. Patton's resolution:—

"But this is a mere temporary measure for our protection here. The people at home must take up and act upon this great subject. The time has arrived when we must have new guarantees under the Constitution, or the Union must be dissolved. Our views of the Constitution are not those of the majority. An overwhelming majority think, that by the Constitution, Congress may abolish slavery in the District of Columbia—may abolish the slave trade between the states; that is, it may prohibit their being carried out of the state in which they are—and prohibit it in all the territories, Florida among them. They think, *not without strong reasons*, that the power of Congress extends to all these subjects. Now we will have no security and peace until an express constitutional provision prohibits any interference upon this delicate subject, which involves our very existence as a people. We must have it, or dissolve the Union."

In another letter, the same correspondent says:—

"I send you, by express mail, the Vermont resolutions upon slavery, offered in the Senate. They are withdrawn for the present, but will come up so soon as the holidays are over—and must be met; for I do not think that such a paper from a sovereign party to the confederacy, can be rejected or slightly treated. The fact is, it is vain to attempt, *as the Constitution is now*, to keep the question of slavery out of the halls of Congress. Until, by some decisive action, *we compel silence*, or alter the Constitution, agitation and insult is our eternal fate in the confederacy.

"Were it not for Mr. Clay's influence, we would bring the government up in a day. But Kentucky and Tennessee are paralyzed by his counsels. Mr. Clay's prospects of elevation to the presidency, and of his party to power, rest entirely upon the North—New-England and Pennsylvania. You will perceive and note his new ground in the Senate—giving back to the urgency of the abolitionists. Every resolute movement in the South, to protect themselves, will be denounced as a plot against the Union. The Union is every thing to the ambitious aspirants of his party, and they are ready, as a distinguished member of the Kentucky delegation declared, 'to surrender the question of slavery in the District of Columbia to-morrow, rather than encroach upon the integrity of the Union one step.' The whig party in Tennessee are his followers.

"In Maryland, the representatives from the eastern shore are very firm—and the rest sympathize strongly in the right, if not in the institution of slavery. Baltimore, and all on the Pennsylvania line, are lukewarm, or opposed to us, but the temper of the delegates is far better than I expected. Virginia is divided. Senator Roane is stanch; and one-half, perhaps a majority of the delegation, firm in purpose, and ready for action. But Mr. Rives and the Richmond Enquirer are too cool, and will never, I think, see a time for action. North Carolina, I fear, will have to be scared, before she will resolve to save herself. South Carolina, Georgia, a great majority at least of Alabama, Mississippi, Louisiana, (although not a representative from her is here,) and Arkansas, will have to lead and vanquish in the great enterprise of self-security, or we are lost."

North Carolina never blusters, which shows that she will not be easily scared. It is a standing mistake of some southern politicians, to think that freemen are to be governed like slaves, by threatening. In our opinion, the Union will not be divided, if Maryland, Virginia, Kentucky, and Tennessee say *No.*—*N. Y. Observer.*

From the Vermont Telegraph.

Nothing to Do!

How is it, after all the light that has been shed upon the subject of slavery, that there are so many among us, men whose ordinary characters are worthy of all example, tender, humane, quick to sympathize with suffering, and to anticipate relief—why is it, when we name the subject so vital to the hopes of suffering millions, of such paramount interest to the future peace and welfare of our country—that the reply is, we have nothing to do with it? The answer is nigh, even in our own bosoms. 'Tis prejudice against the slave—towards his whole race, kept alive by an association of ideas. At the North he is nominally free—but 'tis freedom with a vengeance. We have been accustomed to view him only as the object of ridicule and jest. We have seen him living only in squallid ignorance and poverty, within smoky hovels, in back fields, in nooks and corners, rude suburbs and dirty lanes. He has been storied in all the annals of fun and waggery. Even age has secured him no respect. Children have mocked him in the street, while his ear is familiarized to the most ludicrous names. Its effect has been to generate and foster a sort of pride that disdains to acknowledge him a man, or to do him the common offices of a fellow-being. It follows him night or day, wherever he sets his foot, even in that common ground for saint, sinner, poor, lame and blind, the sanctuary. There he is pushed, or looked away upon a rustic seat, almost out of doors while he sees, feels and knows he is the object of scarce a single thought or aspiration from him who ministers at the altar.—There's a language of conduct which seems to admonish that Being in whose presence all are assembled, and who "made of one blood all nations of men"—that if he condescended to be worshipped by such black, deformed, degraded animals—if in His kingdom they are to shout an equal welcome, we should hardly desire a seat there. Our spirits are too nicely tuned for such companionship.

This is the principle that sinks to the level of the beast a being appointed by his Maker, the fit depository of an immortal soul—this is the principle that has made and would make him a slave down to his latest generations—an object almost insurmountable and nought but a deep, abiding sense of the sin, cruelty and injustice we have practiced, will lead to any sincere repentance, any determinate action to repair the mischiefs we have done him. A single glance at practical slavery—the relations we sustain to it—the contributions it lays us under—its evident and certain tendency—and who will say we have nothing to do? The constitution declares that the citizens of each state shall be entitled to all the privileges of citizens of the several states. Should we emigrate to the south, with our effects, and settle there, we are entitled to all the privileges, &c., even to slaveholding; but should we happen to entertain that sickly notion that slavery is sin—that man cannot be held as property—may we speak out? May we apply to the press to publish these sentiments? Where is the constitutional guarantee for the freedom of either? What becomes of our rights personal, and antecedent to all human laws or constitutions, life, liberty and locomotion? Let the merciful, patriotic decisions of Judge Lynch answer.

Again, slavery corrupts our morals, by addressing itself to our cupidity, offering large rewards to induce us to perform the most dastardly and wicked acts to be found on the records of shame—to betray the innocent and friendless, the helpless and unresisting, for the sake of gain. This may be considered "fanatical;" but, in my poor judgment, it is an awful commentary upon the character of our government and institutions. To be compelled by law, or be bribed by offer of reward, to hunt out and deliver to exasperated cruelty a being conditioned as the slave is, requires an act at once the most cowardly and revolting. With a thirst of freedom that laughs at danger and despises hardships, he undertakes a journey of some hundreds or thousands of miles, perhaps through a country where in all that live he beholds an enemy. Yes, the very dust in the highway of freedom is commissioned to betray him. Hard pressed by pursuers, he comes to us for aid in all the bitter, impassioned eloquence of distress, and implores protection—his very nerves and muscles cringing as if in presentiment of the tortures that await them should he be overtaken. From what has he fled? From the scene of his crimes? No. From the punishment of guilt?—No. From merited stripes? No. Has he fled from justice? No—no. Justice rather, is the fugitive, and he is in pursuit of it. From what has he fled? From unceasing toil—from chains, fetters, hunger, nakedness and oppression—from power without responsibility, and tyranny without restraint—from the driver, the lash, the halter, and gibbet—in a word from *slavery*, that grand "corner stone of freedom"—the keystone of republicanism.

How come all these instruments of oppression in a free land? We are answered—by inheritance. Why are they still used? From necessity? Yes, they must be used upon a man until he is no longer a man—until he is divested of every upward aspiration—until he will crouch and kennel like a dog—or he is no slave? But by whom are they used? Oh, by the cursed driver—the vulgar, heedless soul-dealer—by the merciless keepers of the slave prisons. In whose employ are all these vile characters? Why, in the employ of the planter, the manufacturer, the merchant, the lawyer, the statesman, the pious christian, and devout clergymen, our own brethren of one vast family of republicans, men whose talents, intelligence and wisdom are unrivalled, whose morals are not to be questioned, and who are as solemnly pledged as we, to carry out the very principles of anti-slavery, viz: "life, liberty and the pursuit of happiness"—freedom of speech and of the press—elective and representative government—rights which belong to every human being under heaven. And may we not ask them to be consistent with these professions? "No, your speech is unruly. You talk to our slaves as to men—of our property, as possessing rights. Your position, if admitted, presumes upon our characters as odious, cruel and unjust—don't meddle with our business, you vile fanatics, cut-throats, incendiaries."

And have we nothing to do with slavery? See—what group is that just emerging from yonder wood? It would seem they have had an encounter with some ravenous beast of the wild. The men look jaded and the hounds bloody. Fatal delusion! They have got a man! Behold, ye who have nothing to do—no connection with slavery—behold a common exhibition of this soul murdering system, in which you are indirectly the actors! Oh! the cursed advertisements—the proffered bounty—here is the secret. Fine fellows, well have you responded to that fiendish call. Lead forth your prey, and receive your bounty. As the shining pieces glitter in your hands, I will not disturb your momentary gratification, by asking you to reflect upon the awful price. Could you feel, I would ask you to behold your victim, overwhelmed by so aggravated a transition from hopes about to be realized, now blasted forever. Still must I not condemn you? No, ye are the bright examples of the freest people upon the globe, whose institutions set before you the inducement, and whose government has legalized the action. Go to your homes. Boast of deeds of noble daring. Mingle in the best society; and when the next July anniversary comes, shout mightily, "Hail glorious day! Huzza for liberty!"

Who's here so vile, he will not love his country? I speak not in tone of irony. No, I do love my country. I loved her long before I knew of the enormous sin that was rankling in her bosom. In my youthful imagination while listening to the stories of her patriot greatness, I beheld the poor and oppressed of other lands—the wretched, half-starved, tax-consumed peasant of Ireland, steal from his miserable hut and starving inmates, down to the beach. There, unconscious to all surrounding objects, he would look far away to the land of his day-dreams, a land of universal freedom, always ready to welcome him to her bosom, with an intense longing that would almost swim the ocean. He turns from the spot with sighs exclaiming, Oh that I were there! I loved her then, I love her still, for her birthday associations—for the long list of worthies buried in her bosom—for her measure of freedom—for her sunny skies, green fields, pure rivers, and beautiful lakes—for her healthful air and grateful soil—for her general and increasing knowledge. But, because she is worth loving and I love her most when most endangered, is there no danger? Who does not see the elements at work whose evident and certain tendency is, to explode, scattering all these long cherished hopes in the dust? What mean these fearful breakings out of mobs, but the livid flashes of the volcano preceding the overwhelming eruption and desolation that is to follow? Liberty and slavery can no longer dwell together. As well might vegetation flourish under the sweep of the tornado, or the rose bloom in the crater of Etna. 'Tis a fearful question, and one from which, if we would, we cannot shrink. By meeting it manfully, and constitutionally, we may decide it to the peace and happiness and honor of this great nation. But by refusing to act, we shall decide it to our eternal shame and infamy.—Shall we look tamely on, nor dare to raise one feeble effort in vindication of the poor and dumb and helpless—see ourselves robbed of our own dearest rights—our mouths gagged—our persons assaulted, murdered, by a ruthless gang of mob ruffians, and we the conscious, willing procurers of our own

shame, and our country a hiss and by-word to surrounding nations? We need wait but a little time. Let slavery establish her inquisition of the mails and press—let the South marry Texas—let them lead to our national altar that abortion, that spurious progeny of congregated villainy, and the genius of liberty has left us forever. The last act, the closing scene in the national drama, will be a special session upon the freedom of speech! Judge Lynch in the chair! Oh liberty! sound once delightful to every American ear! to every one who loves his country—who appreciates the blessings of freedom, independence, truth, all that makes society blessed or life desirable. If we would avert the righteous retributions of an avenging Providence, we must rally around the inalienable principles that first made us a nation. Let us use our utmost exertion, peacefully, to remove the plague-spot from our land. Our weapons are harmless. They cost us blood. We must continue to roll in our petitions to Congress unheeded by the treatment they have met with thus far, until we obtain some action upon them, already to commence tugging them into the street in make room for themselves. We feel to implore one end—at least the consciousness of having done our duty—of keeping our faith consistent with the declarations which only can make a free people; and whatever may befal us, or our country, perchance we may leave a witness to our memory,—on that ages to come, should antiquarians dig down the ruins of the capitol, may discover in cedar parchments containing faded accounts of gods battling with men, but sober, simple, respectful petitions of a free people to their immediate representatives, praying them to abolish slavery from a christian land—to acknowledge to the world that the *negro is a man*.

G. H.

HERALD OF FREEDOM.

CONCORD: FEBRUARY 3, 1838.

All men are created equal; are endowed by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY, acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

MERRIMACK COUNTY ANTI-SLAVERY CONVENTION.

☞ There will be a Convention held at CANTERBURY on the FOURTEENTH DAY OF FEBRUARY next, at 10 o'clock, A. M., for the purpose of forming and organizing an Anti-Slavery Society for the County of Merrimack, and for the transaction of such other business as the Convention may deem it proper to do. At which the several Town Societies in the County are requested to be represented, and all friends of the immediate emancipation of the slave are invited to attend.

The New Organization.

We have not taken pains to call the attention of the Garrisons and 'Colonizer Apostles' of our Massachusetts brethren, believing that the difficulties, now of local concern and that the bonds of free press, have caused the abolition cause too closely to be felt in our extended divisions to be allowed to stay them. We have given our opinion of the course to be pursued on these occasions, and have endeavored to keep our readers informed, as a matter of news, of the progress of the controversy between the Garrisons and its friends and the Colonizers and their proceeding and friends. Thus far the 'opposition,' as we anticipated, seem to have found few to sustain them. Their efforts to form a *New England* Society, auxiliary to the American Anti-Slavery Society, have resulted for the present, in the formation of a Boston Anti-Slavery Society (excluding colored persons) auxiliary to another society not to be found anywhere in New-England Society of the same character, provided such a one should ever be organized.

In the Liberator for Jan. 19 and 26, Rev. A. A. Phelps, General Agent of the Massachusetts Anti-Slavery Society, and by the way quite as 'orthodox' as Messrs. Finch & Thome, has published a long article in which he strongly argues against a new organization, and, if formed at all, such an organization as the Boston 'Spectator' would seem to be. The developements which are made concerning the N. E. Spectator and its friends are certainly, to say the least, very remarkable. That paper has made a complete somerset. Its support of Mr. Garrison has changed to a denunciation of him—its severe rebukes of the ministry and the churches for their unfaithfulness have changed to apology—the discussion and partial advocacy of the 'rights of woman,' the ultra peace views and 'no government theory,' which it commenced in advance of the Liberator, "have yielded to a most reverential regard for the 'appropriate sphere' of the one, and the sacred authority of the other." The whole course of proceedings has been strangely unwise and unmanlike, and we rejoice that they are likely to terminate in the city society mentioned above.

Important Movement in Kentucky.

A bill has passed the Legislature of Kentucky to take the sense of the people on the propriety of calling a Convention, the great object of which is the abolition of slavery. The Lexington Observer, which is opposed to the Convention, says:

"There is a restlessness in the public mind, which should be allayed by full, free and early discussion. Let us discuss it in a right spirit. We make war on no man for his opinion—some of the brightest ornaments of Kentucky are of opinion that slavery is a great moral and political curse. If, however, those who believe so are yet unwilling to see the subject agitated, we shall fail their determination with pleasure. If on the other hand, they believe that now is the accepted time, then we wish the true and legitimate issue to be before the people. We invite discussion and tender our columns to all."

To Correspondents. We have a long communication from Compton which we should have inserted some time since had it been shorter, and which we shall insert as soon as we have room.

'R.' would be admitted if some of its warlike expressions and general warlike tone were softened.

Other communications are on file.

For the Herald of Freedom.

Petitions! Petitions!!

Mr. Editor,—One *small* word on the subject of the petitions mentioned in your last paper, (Jan. 20.) They will be apt to be neglected. Their importance I fear will not be duly appreciated. Nothing has occurred, that so imperiously demands the whole soul and voice of the anti-slavery of the land, as this crisis. That infamous resolution, thus deliberately passed, under all its circumstances—is a mortal blow to liberty, unless it is most promptly and sternly met. It must be resisted on the spot. Remonstrances must pour in upon the dastard House from the whole free region, like a hail storm. Let the tempest strike them before they get cool from their frothy excitement. Concentrate the remonstrants upon the veteran Adams—give him employment that would fill the hands of Briareus. Arm him all over. Let remonstrances pile around him high enough for a lightning rod—not humble *petitions*—but REQUIRE-MENTS. We speak not to our masters, but to our unfaithful servants. The forms of memorial should be observed perhaps—but let the substance be indignant, authoritative REQUIREMENT, sent forth in the very spirit of our *self government*. Let no abolitionist be tired of presenting petitions. It is thankless work I know—thankless now—but not by and by, when in this world we have "the blessing of the perishing," and in the coming world the eternal cheer of "inasmuch as ye did it unto one of the least of these."

Yours for the enslaved,

N. P. ROGERS.

Plymouth, Jan. 24, 1838.

The 'infamous resolution' referred to above, is incorrectly copied in the form of petitions sent out from the Anti-Slavery office at New-York, as it has also been incorrectly published in most of the papers throughout the country. The true version gives it a more despotic character than the erroneous one, and shows in a new light the force of Mr. Adams' objections to it. Not only are our petitions to be laid on the table without being printed, read or referred,' but 'debate' is cut off, all remarks on them abruptly and utterly prohibited. No wonder Mr. Adams remonstrated against it, on the spot, as 'a violation of his right of freedom of speech as a member of the House.' We only wonder that all the northern members did not follow his noble example and reject it with unanimous indignation. New-Hampshire is more deeply disgraced than any other state, and it becomes her to send forth a fuller and deeper voice of remonstrance. Her representatives have *all* proved recreant to her free principles, and violated her rights—let her PEOPLE, their constituents, in the spirit of her principles and her rights, thunder in the ears of her unfaithful servants, their opinion and their *will*.

The resolution, as actually adopted by the House, together with a brief record of what transpired at its passage, will appear by the following extract made from the journal by Mr. Cushing.

"Mr. Patton moved that the rules prescribing the order of business be suspended for the purpose of receiving and acting upon a resolution in the words following, viz:

Resolved, That all petitions, memorials and papers touching the abolition of slavery, or the buying, selling or transferring of slaves in any state, district or territory of the United States, be laid upon the table without being debated, printed, read or referred, and that no further action whatever shall be had thereon.

And on the question, Shall the rules be suspended for the purpose aforesaid? It passed in the affirmative—Yeas, 136—Nays, 61.

Mr. Patton then submitted the said resolution, which being again read at the clerk's table.

The previous question was moved by Mr. Patton, and being demanded by a majority of the members present,

The previous question was put, viz: Shall the main question be now put?

And passed in the affirmative—Yeas, 129—Nays, 62.

The main question was then put to wit: Will the House agree to the said resolution?

And passed in the affirmative—Yeas 122—Nays 74.'

Amherst College.

A few years ago, about 50 students were ordered to disband their organization and discontinue their meetings in behalf of the slave. But such has been the progress of light, that during the past year, those who wished have been allowed to assemble for prayer; and recently, on a petition for leave to organize a society, the request was cheerfully granted, and a society has been formed auxiliary to the A. A. S. Society. Our correspondent says, "At a moment's warning, 60 members of the college have associated, under a constitution similar in its principles to that of the parent society." It is expected that when those absent shall return, there will be a large increase. The opposition against introducing the subject of slavery into college exercises is also withdrawn. Says our friend, "The policy of restriction, we believe, is now repudiated, as alike unwise and unjust." Most of the faculty are supposed to be essentially with us in sentiment.—*Emancipator.*

For the Herald of Freedom.

To the Hon. Daniel Webster.

Sir,—I perceive, by report of a discussion in your Senate on Mr. Calhoun's Resolution; or rather an evasion of discussion; that Wm. C. Preston of S. Carolina threatened, that if an Abolitionist should come within the borders of that State, they would hang him. The reporter says, that "every man who speaks, Webster and all, take care to disclaim all sympathy with the abolitionists, and generally denounce them in hearty terms." This, sir, I could scarcely believe to be *all* true, but for the pregnant and significant fact, that Senator Preston dared to utter that felon threat in your presence, knowing, as *most likely* he did, where you came from, and amid what mountains you were born and bred. I have waited peradventure to hear in awful reproof of that miscreant threat, the voice, that in 1814 spoke of "home bred rights and fire side privileges, as undoubted as the right of breathing the air, or walking the earth." I have waited, but hear nothing, but the echo of that report that "every man, who speaks, Webster and all, &c.

Heu! quantum——ab illo! I forbear yet to pen the "*mutatus*," although the insolent Preston uttered that assassin threat, within thunder of your reply. Once he would not have dared to do it. He would once as soon have laid his hand on the mane of a sleeping lion. You heard it, and the walls of that vassal Senate House sent forth no response to the indignation of the insulted North. Where was Vermont Prentiss? Have the Green Mountains too bowed their "freedom breathing summits" to the tyrant South? Hang an abolitionist! one of your constituents; one of the Phillipses, or Quincys, or Jacksons of your own proud city; for of *those names* you have surely heard, sir, in your loftiest elevation! Bunker Hill! and that great granite monument foisted up upon it, in the face of insulted heaven, in mockery of departed Liberty, and he, who helped old Lafayette lay its corner stone "*on the 17th of June*," made a speech then, that broke the sleep of Warren and heaved the ocean and the land; now sitting mute in the nation's Senate House, and tamely hearing a coward slaveholder threaten his own Massachusetts constituents, before mankind with a felon's death, for daring, within border of the old bay State, to exercise liberty of speech!!

"Heu! quantum MUTATUS ab illo!" Preston ventured shrewdly. He saw that the northern lion was in the toils. He no longer feared to trifle with the sacred terrors of his mane. He touched it, in sacrilegious triumph, and the dethroned monarch of the wood submitted with the abject silence of the ass. It is no apology to us, sir, that you are situated delicately. So is Preston. It is nothing to you, that we do not care for that threat, or dread its literal execution, south of Dixon's line or north of it. Our lives are murderously threatened and you tacitly endorse the threats. Our rights are openly trampled under foot, where your silence is an approval of the violation, and you are silent. Massachusetts freedom of speech, New England liberty of the press, menaced with the death of the felon to the very teeth of their chosen champions, and in the very arena of the strife of freedom, and not a tongue moved in their vindication! "Girding be the heavens in black and shrouded in midnight be the height of Bunker," exclaimed *Englishman* George Thompson, in noble shame at the degeneracy of the sons of his nation's ancient foe. Sunk to the *unfinished* summit in the ground where New England freedom lies buried, be that monument of inversate granite! and down the top of that old smoke-crowned hill to a level with the murmuring ocean.

Sir, you and your haughty peers in that unholy Senate, may lightly esteem the rights and the lives of abolitionists. You may sit calmly by, when death is threatened them, for exercising not merely their rights but performing their solemn duty to God and man. But let me admonish you, that a host of anti-slavery spirits are gathering; a generation of asserters of just and equal liberty is rising on the scene; surely, steadily, advancingly and irresistibly, in the strength of God, as the ocean tide. The wave of them will cover your dishonored names with oblivion, or cast them high astrand to rot in everlasting contempt.' The Reformation is spreading with marvelous power and rapidity among the people. A mighty millenial revolution is at hand. The signs of its approach, the lofty eyed Statesman does not discern. I had hoped it would be your felicity to bear an honored and leading part in this ABOLITION OF SLAVERY. But you have chosen otherwise, and God has chosen humbler instruments. So are His ways. Your wonderful powers are exhausted in more ungenial labors. You have your reward. I feel no envy for your fading laurels. I could even fondly have wished them evergreen and perennial, but I cast all such wish to the winds, when I see you sit mutely by and hear a slaveholder threaten death to your own constituents, New-Englanders, for asserting, here at their mountain homes, the inalienable prerogative of free speech.

HAMPDEN.

For the Herald of Freedom.

New-Ipswich Academy Anti-Slavery Society.

This Society was organized August, 1836, embracing but seven individuals. It now numbers 125, most of whom forget not to pour out their ardent supplications for the down-trodden of our land. Although difficulties have been placed in the way of our success, yet we have been prospered beyond our expectations, and have reason to rejoice that a society has been formed in this Institution. We have often met together to plead the cause of the oppressed, and to awaken a deeper feeling in our own hearts for the cause of liberty. In these meetings many resolutions have been adopted, among which are the following. The four first were adopted Jan. 22, 1838.

Resolved, That Congress in refusing to hear the prayers of northern citizens, by voting to lay their petitions on the table without a reading, or any action whatever upon them, have denied those petitioners the dearest right granted to them by the constitution. And the merited reprobation of every good citizen of the United States is invoked by that act, upon all who gave their influence for its adoption.

Resolved, That the Senators and Representatives of New-Hampshire, by voting in Congress to put down the right of the people to petition the government, have not only brought a stain upon the Granite state, but merit the appellation of "dough faces" given them by the South, and ought to be reprobated by every good citizen.

Resolved,—That in the opinion of this society the proceedings of the new organization ought not to be approved.

Resolved, That we believe E. P. Lovejoy to have been justified according to the principles of our national constitution, the constitutions of the several states, and the declaration of independence, in persisting as he did to establish his press at Alton.

Resolved, That this Society deem it the duty of the free states to protect the fugitive slave; that he may not be returned into the hands of his master.*

Resolved, That as abolitionists, we will not question our brethren and sisters, as to their views concerning religion, politics, or any other subject foreign to abolition, but will join hand and heart, and trusting in God as our leader, will not lower our standard or slacken our efforts, until the monster slavery shall have been slain.

Resolved, That it is the imperative duty of all who style themselves christians, to lend immediately their ardent supplications, public and private, to the God of the oppressed, that the shackles which bind so many immortal souls to the dust may immediately fall.

The Society voted that the above resolutions be sent to the Herald of Freedom for publication.

JOHN GILES, *Sec.*

* This we consider to be the duty of the free states, because it is in accordance with the commands of God, and does not violate the laws of the United States, which require the fugitive slave to be given up only when it can be proved that service is due to his master. And he who can prove that the slave owes service to his master can prove an absolute falsehood to be truth; for what has he received which renders him a debtor to his master? Nothing; on the contrary much is due to the slave for his years of hard labor.

Boston, 1 Mo. 27, 1838.

Dear Sir:—This week, which is now about being numbered with the past, has been a proud one for the abolitionists of Massachusetts. It has been such an one as they never before have seen in the progress of the cause. Wednesday at ten o'clock the Massachusetts Society convened in the Marlboro' Chapel. Francis Jackson, Esq., the President, in the chair. The forenoon was principally devoted to appointing committees, reading the Annual Report, &c. In the afternoon a series of resolutions were presented to the meeting from the chairman of the business committee touching slavery in the District of Columbia, the domestic slave trade, the admission of new slave states into the Union, Mr Austin's speech in Faneuil Hall and Rev. H. Winslow's Thanksgiving sermon. Those touching the three first named subjects were collectively taken up, when Rev. A. A. Phelps delivered an energetic and powerful speech, followed by H. B. Stanton, with his usual ability, and some others with equal success. During this discussion Rev. S. J. May read a letter from John Quincy Adams which he had recently received from that venerable statesman, in which he urged the North to throw aside all minor differences, and protest as with the voice of one man against the admission of Texas. He said the friends of this measure in both Houses of Congress are powerfully strong, and fearfully determined to accomplish this result, and that his only hope of the salvation of his country was in the indomitable spirit of liberty which now exists at the North, rising above it and arresting the plague which now seems about to sink our country into irrecoverable ruin. After an adjournment, the Society again met and continued their discussions through the evening. Thursday forenoon being the time Faneuil Hall was granted for the anti-Texas meeting, the Society adjourned to three o'clock in the afternoon; and in the morning all repaired to the Hall. Amasa Walker, Esq., was chosen chairman, and Edmund Quincy jr. Secretary. Francis Jackson, Esq. presented the resolutions to the meeting, when Rev. A. A. Phelps gave the audience a concise and interesting account of the means that had been used to get possession of Texas, from the time that Mr. Poinsett was sent by our government minister to Mexico, to the present. Mr. Browne, member of the legislature from Lynn, then delivered an eloquent and able speech, after which H. B. Stanton addressed the meeting and was followed by Alden Bradford, Esq., and Rev. H. B. Colman, after which the resolutions were adopted. At the hour of adjournment, the Society met again at the Chapel, and continued their deliberations through the day and evening and the next day until one o'clock, when they adjourned to half past six to meet at the State House. The Society had no meeting in the afternoon, because the Legislative Committee to whom was referred the Petitions of certain individuals, requesting the Legislature to instruct the Senators and Representatives in Congress, from this State, to resist to the utmost verge of their ability any attempt that may be made to annex Texas to this Union, had appointed it as a time to give the petitioners a hearing. Rev. A. A. Phelps and Wendell Phillips, Esq., spoke before the Committee, the meeting being public in the Representatives' Hall, after which the Committee adjourned to meet next Monday at three o'clock P. M., to be addressed by H. B. Stanton. At half past six the Society met according to adjournment, and I have never heard three so able and effective speeches in connexion as were delivered by Emdund Quincy jr., Rev. Mr. Colver of N. Y. and H. B. Stanton. This morning they had another session and closed their business.

The above meetings have all been fully attended, most of the time there being great numbers in, that could not be seated. The utmost order and quietness has prevailed from beginning to end. Not a hiss or sign of disapprobation except by one individual, in one instance, has occurred to my knowledge throughout. No; even in Faneuil Hall, which was filled both in the galleries and upon the floor of the house was there any indications of dislike when H. B. Stanton stood up and delivered one of the most severe philippics against slavery, which elicited deafening bursts of applause.

What a difference between this meeting and the one that was held there to put down the despised abolitionists! What a contrast between these speeches and those delivered by Messrs. Otis, Sprague and Fletcher! If I were either of those gentlemen, and valued my reputation with posterity, I would give the labor of half a life to blot out that deed. What a contrast between our cause at the present time and one year since, when a stable was the only place that could be procured in which to hold a meeting. In view of the present state of things have we not great reason to thank God and take courage? As in ancient times the blood of the martyrs was the seed of the church, so at the present it seems that the blood of the martyr is now drawing multitudes to the Anti-Slavery standard, who will never yield till the monster is banished from our country and our brother ceases to cry for vengeance from the spirit land.

Thine truly, W. B. T.

Anti-Texas Meeting in Boston.

According to public notice, a very full and most respectable meeting of Citizens opposed to the annexation of Texas to the United States, was convened in Faneuil Hall, on Thursday, Jan. 25, 1838.

The meeting was called to order at 10, A. M. by Francis Jackson, Esq. Amasa Walker, Esq. was called to the chair, and Edmund Quincy, Esq. appointed Secretary. The meeting was addressed by the Rev. A. A. Phelps, John W. Browne, H. B. Stanton and Alden Bradford, Esqrs. and the Rev. Henry Colman. The following resolutions were then passed by a unanimous vote:

Whereas, certain persons, assuming to represent other persons, called the Government and People of Texas, have proposed the annexation of that province to these United States, and

Whereas, that proposal rejected by the Executive, has been revived in the Senate of the United States, and seems about to be presented for the serious consideration and definite action of Congress; therefore, to mark the sense which the people of Boston, in Faneuil Hall convened, entertain on that most important subject;

Be it Resolved, That the separation of Texas from the Republic of Mexico has been the work not of the pure spirit of liberty, but of tyranny, cupidity, ingratitude and fraud.

Resolved, That it has been principally effected by fugitives from justice, unprincipled adventurers, unlawful intruders, and corrupt emissaries and conspirators from the United States.

Resolved, That the duties of neutrality, the faith of treaties, the laws of nations, and the laws of the United States, have all been violated by the citizens of the United States, in relation to the contest in Texas; and this too, without any adequate efforts, on the part of our Government, to restrain or punish them as the law and their duty required.

Resolved, That the proposed annexation would render the Government of the United States in some measure obnoxious to the censure of approving of the disorders and evils which have occurred in that country.

Resolved, That said annexation would be a violation of the Constitution of the United States that by the formation of several new slave States, it would destroy forever that balance of political power, and reopen those rival pretensions and contending claims, which that Constitution adjusted.

Resolved, That said annexation would be likely to involve us in a war with Mexico, with tribes of injured and vindictive aborigines, and slaves, and in all probability with a leading European power; wars which would be destructive to the commerce and prosperity of the northern States, as they would be dangerous and disgraceful to the whole country.

Resolved, That all this is required of the good and free people of the United States, principally for the purpose of extending and perpetuating the curse and crimes of Slavery and the Slave trade, in a vast and noble territory, now by the laws of Mexico entirely free.

Resolved, That every measure which our Government has adopted, in relation to the insurrection in Canada, is a proclamation of its guilt in relation to Texas, and furnishes a new proof that the object of the Texan enterprise and conspiracy is to extend the Slavery of the South and to secure forever a preponderance of slave votes in the Senate and House of Representatives of the United States.

Resolved, That while we have never refused to pay taxes for the purpose of buying new and vast tracts of fertile land, to be occupied by our southern countrymen, and exhausted by their fatal system of labor; yet from the proposed participation in crime, the entire prostration of national honor, the defiance of the moral sentiment of mankind, and of the judgments of Almighty God, we shrink with feelings of loathing and horror.

Resolved, That copies of these resolutions, duly authenticated, be transmitted by the Chairman of this meeting, to the Senators and Representatives from this State and District, to be laid before both Houses of Congress, and of the General Court of Massachusetts.

The following additional resolutions were moved by Allen Bradford, Esq. and were unanimously adopted:

Resolved, That as the people and government of Mexico are opposed to the independence of Texas, and will probably resort to force to recover it, the United States would be involved in a long and expensive war with that and other nations, if this Territory should be received into the Union, for then we should be obliged to assist in defending the country, at whatever cost and sacrifice.

Resolved, That our fellow citizens in other parts of the State and of the Union, be invoked to cooperate with us in our efforts to prevent the extension of Slavery to defend the rights of human nature, and to save the Republic from a speedy and inglorious overthrow.

AMASA WALKER, *Chairman*.
EDMUND QUINCY, *Secretary*.

We cheerfully give the following article an insertion, although the spirit which it breathes is very unlike our ideas of christian mildness and courtesy. Sneers and ironic epithets and assumptions of superiority come with an ill grace from a minister of the meek and lowly Jesus. Mr. Wood is absent from town and on his return will take such notice of Mr. B's. complaints as he sees fit.

For the Herald of Freedom.

Mr. Editor,—I have recently seen an article in the Herald signed "Amos Wood," in which he has thrown out before the public certain unfounded and slanderous charges against me, concerning which, I presume, your sense of justice will permit me to say through your columns:

That it is true that I read an extract from a sermon preached by me, several years since, showing what was then my view of slavery. It is not true as he would seem to wish his readers to believe, that I entertain any different views at the present time; or that I am less opposed to slavery than himself.

It is true that I denied that England had liberated all her slaves. Mr. Wood seems much more concerned lest by such denial a line of Whittier's Poem should be spoiled, than he does about the facts in the case. A London paper, within a few months past, stated that Mr. Buxton, had he gained his election to a seat in Parliament, intended to have sought by Parliamentary action, the emancipation of the million of slaves in the British East Indies.

It is not true, that I "denied that five or six hundred slaves had been liberated by abolitionists." Not to the statement Mr. Wood made. He stated definitely, six hundred. I doubted whether there were so many—and did not, if I recollect right, deny it.

It is not true as his communication conveys the idea to most of its readers, that, after his lecture in the middle of the town, and before his lecture at the Factory Village, I went there to exert an influence against Mr. Wood and his lecture. It is not true, that, after his lecture in the Congregational Meeting house, on Thursday, I was at the Factory Village at all, *till* fourteen days had elapsed.

It is not true, that, I had at any time gone to the Factory Village, having either Mr. Wood or the subject of Abolition in view, as the remote object of my going; but being there, (as I was the day before Mr. W's. lecture in the middle of the town,) it is not true, that I introduced conversation relative either to Mr. Wood, or his subject to any individual. A gentleman introduced to me the subject of abolition. I conversed with him a few minutes upon it, but our conversation was altogether upon general principles; no mention was made of Mr. Wood, not even an allusion was made to him either directly or indirectly; that he was in town, had been, or ever expected to be; indeed he was neither thought of so much, nor thought so much of as he seems to have imagined.

Another individual introduced conversation upon the subject of abolition, with whom I conversed about two minutes. Nor had I conversation with any other individual. And when he lectured there, I believe it was not generally known in the village that I had said any thing upon the subject there.

It is not true, that I had exerted any influence in preparing "the public mind for deeds of darkness." It is base, slanderous falsehood.

It is not true, that I represented the publications of Abolitionists "as a pack of lies." I never use such language; nor have I used any language akin to it; nor any, that, by turning, twisting, and wresting could be made to look like it.

It is not true, that I stated or intimated, that I had been either saucy or uncivil to himself. To be saucy is to be impudent to *superiors*.

I had prepared a more particular account of this business, including certificates of the two individuals with whom only I had changed a word upon the subject of abolition at the Factory Village; but I have thought best to make these general statements in regard to the subject, and leave Mr. Wood to settle the account with his own conscience and the public. I invite him to a full investigation of the whole affair, and if he can prove one iota of his charges that injuriously affect me, I shall be ready to make all proper concessions. And now let me recommend to Mr. Wood, before he attacks the character of another minister, to commit to memory the ninth commandment, for 'truth will prevail.'

A. BURGESS.

Hancock, Jan. 22, 1838.

The fourth annual meeting of the Vermont Anti-Slavery Society, will be holden at Middlebury, on the 21st and 22d instant. Exercises will commence on Tuesday evening preceding.

Extract

FROM A LETTER TO THE EDITOR FROM A FRIEND IN MAINE.

"For a few months past I have had the reading of the Herald of Freedom a part of the time, and a great number of the former or older papers have come into my possession; all of which I have found exceedingly interesting. Various subjects which in their nature have been strongly tinctured with injustice, and in opposition to the best good of the community, have been brought before the public mind within the last few years; and while they have received, not their *due attention*, but what the public has seen fit to bestow upon them, they now seem to be compelled to yield to one of greater magnitude. Slavery is a sin which has long been winked at, and even now, after so much light has been given upon the subject, there is an unaccountable backwardness in defending the rights of the oppressed; while most will acknowledge the wrongs of slavery, they find a *but* in the way. Slavery, so unjust, oppressive, inhuman, unreasonable and unscriptural, will never again sleep until it receives its death warrant. It appears to me, sir, that whoever becomes truly converted to the abolition cause cannot fall away; by persevering, there is something to be obtained. In my view the slave is a thousand times more deserving of our sympathies than the heathen in foreign lands. How inconsistent for us to pretend so much love for "the heathen" abroad while we neglect those around us, who are deprived of not only their spiritual, but temporal rights.

Sure I am, sir, that no cause has ever enlisted *my* feelings like the abolition cause. I have for more than four years been a friend to this cause; my interest has been continually increasing until I can hardly think of any thing else.

I am happy to say that the interest in this county is increasing; a number of societies have lately been formed. As a state we are in the back ground—we need two or three energetic lecturers; but I think the cause will advance."

Woman's Sphere.

By the following extract from the report of the managers of the Ladies' Anti-Slavery Society of Pittsburgh and Alleghany, in Pennsylvania, recently made to the members of the Society, it seems manifest that however "the lords of creation" may judge of these things, their "better half" do not consider themselves as straying beyond their "appropriate sphere" in "pleading the cause of the poor and needy."

Before concluding, your managers would advert to the attempts which have been made to dissuade you from prosecuting your labor of love, by denouncing woman as out of her sphere, when engaged in advancing the claims of suffering humanity, in the persons of enslaved women and children. The objection comes with an ill grace from many who urge it; for it involves them in continual self-contradictions. Some of those who now urge this objection most vehemently, were wont to call on you for your co-operation in furthering the designs of the colonization society, under the delusive plea, that in doing so you would effect the liberation of the slave. It cannot be, then, that they object to your aiding the slave, but simply to protest against your doing so in any other way than they may be pleased to direct. You have thought proper to use your own understanding, aided by the light of the revealed will of the Supreme; you have dared to obey God rather than man; and, appealing to Him for the rectitude of your intentions, have essayed your efforts, feeble as they may be, in obedience to his command, to "plead the cause of the poor and needy," and for this you are denounced as "out of your sphere."

The objectors to female agency in the work of moral reformation are so often changing their ground, that we know not where to find them. According to them woman is in her sphere, when commiserating the Greeks, suffering under the despotism of Mahmoud, but *out* of her sphere when she feels for two millions and a half of human beings groaning under a despotism more terrible than that of the Turks. *In* her sphere, when sympathizing with the Poles, bowed to the earth under the iron rule of Nicholas; *out* of her sphere when asking for the mitigation of the sufferings of nearly three millions of Americans, patiently bleeding under inflictions, compared with those of the Czar are "light as the dust of the balance." *In* her sphere, when she made her voice heard by petitions to Congress in favor of the much wronged Cherokee; *out* of her sphere, when she supplicates the same power to redress greater wrongs committed on the sable race. *In* her sphere, when she aids the missionaries of the cross to traverse the ocean; aye, still in her sphere, when she herself "tempts the dangers of the sea," to carry the glad tidings of salvation to the heathen of far distant lands: but *out* of her sphere, if she dare utter a word in behalf of the heathen at our own door. *In* her sphere, when, as at the south, she brings into the coffers of the missionary societies the fruits of unrequited toil; *out* of her sphere, if she protests against bringing into the treasury of the Lord the fruits of robbery. *In* her sphere, in seeking, by her influence, her example, and her petitions, the reclamation of the drunkard, and repairing the desolation brought into families by the sin of intemperance; *out* of her sphere, when urging those in power to prevent the desolation of families by the giant sin of slavery. But enough of this. We shall dwell no longer on the absurdity of the objections urged against female efforts: they are made too late—they are too pitiful.

The fell spirit of slavery, rising in its claims, is not satisfied with hecatombs of colored victims, but has demanded the immolation of freemen; and the blood of a minister of Christ is smoking on the demon's altar. The wail of the widow and of the orphan is heard throughout our land, and we *dare not be dumb*. If there be within our borders an institution which requires for its preservation that wives should be made widows, and that children should be made orphans, it is not unreasonable that woman should inquire into the justice of these demands. We have so inquired. We believe slavery to be a violation of God's law; the annihilation of all the rights of man; the destruction of all domestic happiness; the sundering of the most sacred ties; and wholly incompatible with the continuance of religious, civil and political liberty in our land.

Believing so, we shall continue and increase our efforts, until its utter destruction shall be accomplished. When the shout of ransomed millions will be heard, and the "habitations of horrid cruelty" shall echo and re-echo with the angels' song, of "Glory to God the highest, and on earth peace, good will toward men."

From the Emancipator.

Meeting of the Pennsylvania Anti-Slavery Society.

HARRISBURGH, Pa. Jan. 19, 1838.

Brother Leavitt,—The first annual meeting of the Pennsylvania Anti-Slavery Society closed its sessions in this borough on yesterday, having been in session three days. I have not now any means of ascertaining the precise number of delegates assembled, but if a Yankee might be permitted to hazard a guess, I should say there were one hundred and sixty, or seventy. The president, Dr. Le Moyne, occupied the chair—and to those who are acquainted with him, I need not say that he presided with a calm dignity alike honorable to himself and to the society, who have for the second time placed him in the responsible station which he occupies. Dr. Le Moyne is a man of no ordinary abilities. As a debater he is clear and argumentative—as a public speaker, interesting and eloquent—and there was no one who spoke in our meetings, who was listened to with more evident satisfaction. A good deal of business came before the society—some of which was of a deeply interesting character. A form of remonstrance against the annexation of Texas—an address to the ministers of the gospel throughout the state—the resolutions of the presbytery of Chilicothe upon the subject of church members buying, holding, or using slaves—and many others of importance which I cannot now recollect, were presented, discussed and adopted. We had not many long speeches in our business sessions. All seemed to feel that they came there to *do*, and were disposed to accomplish as much important business as possible. Yet we had no lack of good speakers or good speaking. The best of feeling pervaded the members, and the whole proceedings were conducted with the utmost harmony and good feeling. I was strongly reminded of our New-England Anti-Slavery Conventions, where the true democracy of kindly feelings, the natural product of our principles, so uniformly prevails.

A proposition to divide the society into two different societies, one for the western, and the other for the eastern district, was referred to a committee, who ultimately recommended, not an absolute division in the society, but a change of organization, so that there will be two meetings instead of one, each year—one to be held east and the other west of the mountains—the particular time and place of holding them to be left to the respective executive committees. It is the intention, however, to have them so arranged that the friends of the cause may attend both, if it is their choice to do so. This is felt by our friends generally, I believe, to be a very important arrangement, well calculated to promote the general interests of the cause in this state.

There have been public meetings in the hall which the society occupies every evening for the purpose of exhibiting and defending our principles and measures. These meetings have been crowded night after night, by a highly respectable auditory, embracing many members of both departments of the legislature, and the interest with which the addresses have been listened too, manifest at least a willingness to become acquainted with our sentiments, which I cannot but deem a promise of good. On Tuesday evening the meeting was addressed by Dr. Le Moyne and myself. Dr. Le Moyne spoke first upon the right of free discussion—the duty of moral interference with southern slavery—and I succeeded in a speech of nearly one hour, exhibiting the moral character of slavery. The next evening was principally occupied by brothers McKim and Gardiner. McKim spoke of the remedy for slavery—demonstrating from various sources the safety and expediency of emancipation. Charles Gardiner, who never speaks amiss in our public meetings, followed in one of the most able speeches I have ever listened to. His subject was the character of the cause we advocate. He asserted that it was of God—that He was its author and its advocate—and in an able and convincing manner he went on to demonstrate his position. He was listened to with the most marked attention—and I presume to say if there were any advocates of the natural inferiority of the colored man present, they must have gone away with their opinions upon that point materially modified. He was followed by Daniel Neall, jr., who related a fact which occurred in the family of his grandfather, Warner Mifflin, showing how deep in the colored man's heart is the sense of gratitude.

Thursday evening, the house was, as usual, filled to overflowing, many having been compelled to leave because they could not get in. I spoke for two hours—but such was the interest of the audience in my subject, that they sat (those at least who could find seats—those who could not, stood) with the most exemplary patience till my remarks were concluded. My principal subject was, an answer to the oft-repeated inquiry "what can we of the north do to abolish slavery?"

I have not a doubt that the cause is onward in Pennsylvania. More lecturers, however, are needed. I wish that, at this particular juncture, a strong man could be sent into Buck's county. The opposition there is violent, and extra efforts to carry forward the good work are particularly needed. But I know that the American society is doing all that it can with its limited means.

Most truly yours,
in the cause of the perishing,
W. H. BURLEIGH.

REV. J. LEAVITT.

P. S. A memorial from the society was sent to the legislature, for the use of the representative's hall, for the purpose of having a lecture therein. It was refused of course—but by a considerably smaller majority than last year. Our friends feel that this fact is an evidence that the cause of emancipation is progressing in the Key Stone state. Jehovah speed it on! Pledges of money were taken for the carrying on of the operations of the state society the ensuing year, but as I was not in the meeting while the business was transacted, I am unable to tell the amount pledged.

W. H. B.

Old Colony Anti Slavery Society.

This Society held a special meeting on the 17th of January, at Abington, in the Meeting house from which our distinguished champion George Thompson was driven by a mob on the 17th of Sept. 1835. The House was well filled with the most respectable citizens, and the resolutions adopted, and the discussions upon the various subjects before the meeting were such as to afford great encouragement to the friends of the abolition cause. We hope hereafter to be able to gratify our readers with a more particular account of the proceedings. C.

CANADIAN AFFAIRS.—By the northern mails for a week or more past, the reports are fully confirmed of the entire evacuation of the patriots, or as the Canadian royalists call them, the *rebels*, of Navy Island. It took place on the night of the 14th of January, without molestation. The cannon and muskets belonging to the State of New-York were given up. The forces are stated at 510 men, nearly all of whom resolved to follow the fortunes of their chiefs, Van Rensellaer and McKenzie. Their object is said to be a union with Duncomb, who has taken possession of Bois Blanc, a British Island about 14 miles from Detroit, and who has a force variously estimated from 200 to 200 men. The British have sent up six companies to watch them. A part of Duncomb's force, it is said, was raised in Michigan, and were armed by robbing the public arsenals. A schooner, supposed to be from Cleveland, Ohio, with sixty volunteers and arms was taken by the British at Amhersburg, Upper Canada. C.

WAR IN FLORIDA.—By intelligence from Florida several weeks ago, and since fully confirmed, it appears, that on the 25th of December, between Peas Creek and Big Cypress Swamp, a severe battle was fought between the U. S. forces under Col. Taylor, comprising a part of the first, fourth and sixth regiments of infantry, and the Missouri volunteers, and a party of Seminole Indians under Sam Jones and Alligator, in which the former suffered severely, 28 being killed and 111 wounded. Lt. Col. Thompson, Capt. Van Swearingen, Lieutenants Center and Brook, Serj. Maj. Slaback, and three commissioned officers of the volunteers killed; Capt. George Andrews and Lieut. Walker, severely wounded; Col Gentry of the volunteers, mortally. The loss of the Indians not ascertained, but supposed to be great. C.

Great mortality among the Indians.—The New York Star says: "We have just learned by a gentleman from Washington, on whose authority we can implicitly rely, that all the tribes of the Mandan nation are dead of small pox but fourteen or fifteen men! The distemper is now raging to a fearful extent among the Black feet and Assiniboines, and other tribes. It is even stated that the greater part of the Assiniboines have also fallen victims. The Mandan nation is extinct!" A short time since the Mandan nation numbered about three thousand souls. Thus by one calamity or another, the race of the red man is fast becoming as if it never had been.

Ohio Penitentiary.—According to a late report of the Directors of the Penitentiary of the State of Ohio, the number of convicts now in the prison is 592, of whom 58 are colored males, and 3 colored females. The proceeds of the labor of the convicts during the past year, amounted to $17,326, and the expenses for general support, for materials for manufacturing and for costs of criminal prosecution and transportation to $21,768, leaving a nett income of $12,558.

Anti-Slavery in the Churches.—We regret to announce that the Rev. Mr. Woodbridge has asked for a dissolution of the connexion between himself and the Union Church and Society in this town, in consequence of the difference of opinion which exists between them on the subject of abolition. Mr. Woodbridge believes it to be one of those questions, in the agitation of which it is not his right or duty to join; and which ought, therefore, to be kept out of the churches. The majority of his parishioners are of a different opinion.—*Worcester (Mass.) Pal.*

Meeting-house burnt.—The Congregational Meeting-house in Candia, a noble edifice, was burnt on Thursday morning last. It is supposed to have taken fire by accident, as there was a lecture in the house on Wednesday evening.

Destructive Fire at New York.—A fire broke out at New York at noon on Monday, in a stable, in the rear of 372 Fifth street, near Avenue D, which, owing to a severe gale, approaching to a tempest, destroyed Nos. 372, 374, 376, and 378 on Fifth street, Nos. 66, 68, 60, 62, 64, 57, 59, 61, 63, 65, and 67 on Avenue D, (all substantial modern built houses,) a two story brick house, a brick stable, and a number of sheds and small outhouses, &c. on Sixth street.

OBITUARY.

Died in Somersworth, Jan. 14, Mr. John Ricker, aged 37. Mr. Ricker was with the celebrated Capt. John Paul Jones, during his cruise in the Ship-of-War Ranger, in the War of the Revolution, as a Marine Officer, and sustained the character during his long life of being a firm patriot and an honest man.

In Durham, Jan. 21, Benjamin Thompson, Esq., aged about 72. For a long period of his life he very faithfully performed the duties of Clerk of the Common Pleas for Strafford County.

In Exeter, Mr. Jedediah Conner aged 62.

In Morristown, Vt. Jan. 10, Mrs. Emma, wife of Alva Spalding, aged 41.

In Burke, Vt. Jan. 7, Mr. Isaac Martin, a revolutionary pensioner, aged 82.

In Hanover, Hon. Elijah Miller, aged 63.

In Lebanon, Zilla Huntington, Esq. aged 70.

In Weare, Jan. 9th, of the throat distemper, Eliza L., daughter of Benjamin Muzzey of Bradford, aged 16 years.

In Parsonsfield, Me., Dec. 25, Deacon Samuel Moulton, aged 85. In the same town Dec. 31st, Maj. Zebulon Pease, aged 77, a soldier of the Revolution—a native of Newmarket, N. H.

In Augusta, Me. Jan. 21, Hon. Lucien Barnard, of Alna, member of the Senate of Maine from Lincoln County, who fell dead when retiring from the Senate Chamber. He was in perfect health, and had been in unusually buoyant spirits during the day. Mr. Barnard was one of the ablest men at our Senate Board, a lawyer by profession, a man of sound judgment, solid talents, and of the most sterling integrity; universally esteemed as a private citizen, and a public man of unbounded popularity.

In Cincinnati, Ohio, January 19th, Mrs. ABIGAIL C. COLBY, the wife of Doct. Isaac Colby of Cincinnati, and daughter of the late Hon. Ithamar Chase, of Keene, N. H. aged 38.

In noticing the death of Mrs. Colby, the editor of the Philanthropist remarks that "in her, mental endowments of a high order were brought under obedience to religious principle. The love of God was emphatically the pervading soul of her being, and under its influence her entire character was moulded. Her morality was pure, consistent and lofty, for it was the reflection of this sublime principle. God dwelt in her heart, and her outward acts seemed the revelations of his presence.

Of her character as a mother, wife and sister, we would not venture to speak. Terms of praise, such as our poor pen might command, would do her injustice. But there are two traits in her character as belonging to the world, that we delight to dwell upon. These were, an inflexible attachment to truth, and an intense devotion to the cause of suffering humanity.

"If ye know the truth, the truth shall make you free." Fully applicable was this noble saying to our lamented friend. For her to know the truth, was to feel and manifest its power. She loved it for its own sake, and for the sake of its Author, and maintained it with that uncompromising and uniform zeal, which naturally flows from habitual faith in God.

Her benevolence was as remarkable as her love of truth and moral independence. It was thoroughly christian in its spirit, and of course, "full of mercy and of good fruits, without partiality, and without hypocrisy." Prejudice found no resting place in her bosom. Adopted into the family of God, she had learned from him to be no respecter of persons. The world was her home, and all the offspring of God, of whatever color or condition, she loved, because they were equally the children of her Father in heaven. Her devotion to the cause of human rights was intense and consistent; in the fullest and best sense of the word, she was an abolitionist. But, a simple circumstance, that took place towards the close of her life, will better illustrate her character than a volume of words. Nature was fast sinking; the pains of death had got hold of her. Her pastor who had been sent for to pray with her, asked her if there were any particular request she wished presented to the throne of grace. She paused a few moments, and then answered—"Pray that God may pour out his spirit upon all the nations of the earth, break every yoke, and let the oppressed go free; and pray for the poor oppressed mothers, who are now prevented from bringing up their children in the nurture and admonition of the Lord."

The MONTHLY MEETING of the YOUNG LADIES' ANTI-SLAVERY SOCIETY, of Concord, will be held at Mrs. *Moses Chamberlain's* THIS AFTERNOON, at half past two o'clock.—All young ladies interested in the object are respectfully invited to attend.

☞ Mr. AMOS WOOD, of Concord, who is visiting various parts of the State on business, is authorized to receive subscriptions and dues to this paper; and also, any donations or pledges to the State or American Anti-Slavery Societies. The terms of our paper are *one dollar* a year in advance.

ALBE CADY,
for the Publishing Committee.

☞ NOTICE. ☜

Such and so imperious are the calls upon the funds of the Anti-Slavery Society, as to render it absolutely necessary that the balance of pledges and subscriptions made in June, 1836, and in June and August last, be paid without delay. Remember—"*immediatism*" is our motto. "A word to the wise is sufficient."

GEORGE KENT,
Treas. N. H. A. S. Soc.

Concord, Oct. 5, 1837.

Anti-Slavery Music.

FREEDOM'S ALARM, or LOVEJOY'S VOICE FROM THE GRAVE.—Words by Miss S. H. S.; Music composed in eight parts; Copy-right secured according to law; and dedicated and presented to his Bereaved Family, by their sympathizing friend and servant,

REV. JONATHAN CURTIS.

The above Music is to be sold at the Office of the Herald of Freedom, and, as soon as can be arranged, will be for sale at the Anti-Slavery Offices in Boston, New-York and Cincinnati. Any other responsible Anti-Slavery Agents are requested to send orders to this Office for the music; sell it at 12 1-2 cts per copy, and forward the avails, without deducting any commission, to Mrs. Lovejoy.

It is requested, that, whenever any remittances are made to Mrs. Lovejoy, such notices of them may be given in papers that exchange with the Herald of Freedom, that the same may be copied into that paper.

PRIME LOT OF NEW WATCHES, GOLD AND SILVER WARE, JEWELRY, MILITARY AND FANCY GOODS.

SETH EASTMAN,

Watch-maker and Jeweller,

HAS just received at his store opposite the Columbian Hotel, Concord, N. H. a splendid assortment of new ENGLISH, SWISS, and FRENCH **WATCHES;** GOLD and SILVER LEVERS and LEPINES, do.; 150 setts of warranted **SILVER SPOONS,** of my own manufacture; Silver THIMBLES, do.; Pencils; a large lot of silver and steel bowed SPECTACLES; warranted Gold Beads; Plated and Britania ware; rich gold Jewelry; shell and horn Combs; fine Penknives, Scissors and Razors; fine gilt Plaques and Buckles; and a good assortment of superior Thermometers from 1 to $2.00

—ALSO—

A large and general assortment of

MILITARY GOODS,

Training and Fowling Guns, Fowling and Pocket Pistols, and a variety of other articles and permanently. Also, a large assortment of patent cast steel bowed Rifles and pocket Pistols from 1 to 10 inch barrel, from the Manufactory of M. Carleton & Co. Haverhill N. H. All the above goods and a large lot not enumerated will be sold at the lowest prices. Also warranted silver spoons of all descriptions made to order, wholesale and retail.

Watches, Clocks, Jewelry &c. carefully repaired and warranted as usual and every favor gratefully acknowledged. Cash paid for old gold and silver,—also—wanted 500 silver Dollars. 6wis

Concord, January 13, 1838.

POETRY.

The following articles belong together. They are the productions of two sister geniuses—the best female poets America has ever possessed—and are near akin in their subjects and in the delicate and beautiful thoughts which pervade them.

The Little Foot.

BY HANNAH FLAGG GOULD.

My boy, as gently on my breast,
From infant sport, thou sink'st to rest;
And on my hand I feel thee put,
In playful dreams thy little foot,
The thrilling touch sets every string
Of my full heart to quivering;—
For, ah! I think, what chart can show
The ways through which this foot may go!

Its print will be, in childhood's hours,
Traced in the garden, round the flowers:
But youth will bid it leap the rills,
Bathe in the dew on distant hills,
Roam o'er the vales, and venture out
When riper years would pause and doubt,
Nor brave the pass nor try the brink
Where youth's unguarded foot may sink.

But what, when manhood tints thy cheek,
Will be the ways this foot will seek?
Is it to lightly pace the deck,
Helpless to slip from off the wreck?
Or wander o'er a foreign shore,
Returning to thy home no more,
Until the bosom, now thy pillow,
Is low and cold beneath the willow?

Or is it for the battle plain,
Beside the slayer and the slain?
Will these its final step be taken?
There, sleep thine eye no more to waken?
Is it to glory or to shame—
To sully or to gild thy name?
Is it to happiness or wo
This little foot is made to go?

But wheresoe'er its lines may fall,
Whether in cottage or in hall;
O, may it ever shun the ground
Where'er his foot was never found,
Who, on his path of life, hath shed
A living light, that all may tread
Upon his earthly steps; and none
E'er *dash a foot against a stone!*

Yet if thy way is marked by fate,
As guilty, dark, and desolate;
If thou must float, by vice and crime,
A wreck upon the stream of time!
Oh! rather than behold that day,
I'd know this foot, in lightsome play,
Would bound, with guiltless, infant glee,
Upon the sod that sheltered me!

The Little Hand.

BY LYDIA HUNTLEY SIGOURNEY.

Thou wak'st, my baby boy, from sleep,
And through its silken fringe
Thine eye, like violet, pure and deep,
Gleams forth with azure tinge.

With what a smile of gladness meek
Thy radient brow is drest,
While fondly to a mother's cheek
Thy lip and hand are prest.

That little hand! what prescient wit
Its history may discern,
When time its tiny bones hath knit
With manhood's sinews stern!

The artist's pencil shall it guide?
Or spread th' adventurous soil?
Or guide the plough with rustic pride,
And ply the sounding flail

Through music's labyrinthine maze
With dexterous ardor rove,
And weave those tender, tuneful lays
That beauty wins from love?

Old Coke's or Blackstone's mighty tome
With patient toil turn o'er?
Or trim the lamp in classic dome
Till midnight's watch be o'er?

Well skilled the pulse of sickness press?
Or such high honor gain,
As o'er the pulpit raised to bless
A pious, listening train?

Say, shall it find the cherished grasp
Of friendship's fervor cold?
Or shuddering feel th' envenomed clasp
Of treachery's serpent-fold?

Yet ah! may that Almighty friend,
From whom existence came,
That dear and powerless hand defend
From deeds of guilt and shame.

Grant it to dry the tear of woe,
Bold folly's course restrain,
The alms of sympathy bestow,
The righteous cause maintain;—

Write wisdom on the wing of time,
Even 'mid the morn of youth,
And with benevolence sublime,
Dispense the light of truth.

Discharge a just, a useful part
Through life's uncertain maze,
Till, coupled with an angel's heart,
It strike the lyre of praise.

When the Rev. John Cotton, one of the early ministers of New-England, died, in 1652, one of his friends, a Mr. Woodbridge, wrote the following singular epitaph, which is supposed to have given rise to the celebrated one written by Dr. Franklin, on himself;

"A living, breathing bible; tables where
Both covenants at large engraven were;
Gospel and law in 's heart had each its column,
His hand an index to the sacred volume;
His very name a title page, add next,
His life a commentary on the text,
O! what a monument of glorious worth,
When in a new edition he comes forth!
Without errata, we may think he'll be
In leaves and covers of eternity."

MISCELLANY.

Palestine.

From Buckingham's Lectures.

MOUNT LEBANON.

First in importance among the individual features of this country, Lebanon deserves our attention, rising to the altitude of 10,000 feet above the level of the sea. Its towering summit is covered with eternal snow; cascades and waterfalls are sparkling on every side, and delightful odors are sent forth in delicious profusion; while dark and terrible ravines cause the idea of terrific grandeur to be mingled with the softness and beauty of many of its features. In point of magnificence, this mountain may be compared with the Himmaleh, while in picturesque scenery it is unsurpassed by even the romantic regions of Switzerland. This mountain was the delight of King Solomon, and has been treated of by him in the Canticles under every variety of endearing epithet. He studied the various plants, and trees, and shrubs, with which it was covered in almost infinite variety, from the stately cedar, to the hyssop that grows on the wall. At the foot of the mountain, the climate and productions compare with those of countries near the tropics, the thermometer averaging 100 degrees in the month of July. As you ascend the first thousand feet you arrive at the region of Greece and Italy, and the south of France. The next thousand feet brings us to the climate and productions of Belgium, and Holland, and the north of France. Another ascent of equal distance, and we arrive at the temperature of England; while we may still arrive, at another stride, within the bleak and dreary regions of Nova Zembla; thus presenting every variety of climate and production, within the compass of a single mountain.

MOUNT HERMON.

Still loftier than Lebanon, this mountain rears its summit 11,500 feet in the air, soaring far above the clouds. Here we find the spring and autumnal seasons of moisture known as the early and the latter rain. While these seasons continue, the appearance of the the country is lovely in the extreme, vegetation exuberant, and the whole prospect enchanting: but when these seasons are succeeded by the unremitted rays of the sun, the country of course becomes dry and parched, and vegetation burned up. The sacred writers, particularly the Psalmist, frequently allude to the dews on Mount Hermon, and to them they compare the mercy of God; and no comparison could be more beautiful, and at the same time more strictly true; for, unlike the other dews which are occasionally exhaled, the dews of Hermon are perpetual; and in this view like the mercy of God, which endureth for ever. The occasion of this phenomenon is this:—The Sea of Tiberias, which is about 50 miles distant, sends forth a continuous vapor, which is wafted in clouds northward, by the constant south wind, and coming in contact with the snow-crowned summit of the mountain, is condensed, and flows down its sides in perpetual supplies of moisture.

MOUNT TABOR.

The ascent to the summit of this mountain is extremely toilsome, it being peculiarly steep and difficult of access. The appearance is more that of an artificial tower than a natural mountain. The top is only to be gained by a spiral zig zag course; but when arrived there, the view is perhaps the most enchanting that the eye of mortal ever gazed upon; and the more especially so, when the delightful and peculiar associations which the scenes are calculated to produce are taken into the account. On the north-east, at a distance of 15 or 20 miles, lies the Sea of Galilee, a quiet and calm sheet of water; affording a grateful relief to the scenery around and in the distance, Mounts Ebal, and Gerizim, and Gilead, rear their summits; while on the east, the lovely valley of the Jordan, with the river like a silver thread winding its way amid its banks; to the south-east, the eye stretches over the lake of Sodom and Gomorrah, and the mountains of Moab and Ammon; while on the southern side rise the hills of Judea, with the city of Jerusalem, the great plain of Esdrillon, and the head of Mount Carmel; in another direction extend the range of hills at the foot of which stood the village of Nain, where the widow's son was restored, and also the tavern in which dwelt the Witch of Endor. On the north, stands Cana of Galilee, where the Savior performed his first miracle, by changing water into wine; and through a bend or dip of the hills, the eye can catch a glimpse of the Mediterranean. What a lovely prospect! How richly grouped the varying scenes of hill and dale, mountain and river, lake and sea, ancient city and modern settlement! And then the recollections associated therewith—what crowds of ideas must rush upon the mind, when standing in view of so many sites replete with interest! Mr. Buckingham remarked, that a certain philosopher has remarked, that time ought not to be measured by days and hours, but by the ideas which pass through the mind. If so, said he, I lived a year within the few hours that I spent upon this mountain; and I mourned, as the sun was declining behind the western hills, that the day could not be lengthened out.

MOUNT CARMEL.

Unlike the other mountains which surround it, Mount Carmel is destitute of trees, but is remarkable for the richness and variety of its heaths and flowers. Its sides are covered with a rich carpet of green verdure, and the plain of Sharon joins it at the base, where the lovely Rose of Sharon, and beautiful Lily of the valley, grow in rich profusion.

SINAI AND MOUNT OF OLIVES.

These two mountains present an extremely diverse appearance; Sinai being barren and rocky, and destitute of verdure, while the Mount of Olives is remarkably beautiful and luxuriant, but the sacred associations, of which notice will hereafter be taken, render them peculiarly remarkable in the view of the Christian traveller. Mounts Ebel and Gerizim overhang the city of Sechem, near to which are the plains Mamre, the cave of Macpelah, and the well of Samaria, at which the Savior conversed with the Samaritan woman, and is at the present day about in the same state that it then was.

SEA OF GALILEE.

This sheet of water is known in various writings under three different names: First, that which is here above mentioned, i. e. the Sea of Galilee, called so from the fact of its waves washing the shores of that division of the land of Palestine denominated Galilee; and in the Scriptures this title, as well as both the others hereafter to be mentioned, are given to it. It is again called the Sea of Tiberias, because upon its banks was builded the city of Tiberias, dedicated to that Emperor by Herod its founder. The third name by which it is known is, the Lake of Genesareth, from the town of that name also upon its shores. The extent of this Lake, or Sea, as it has been termed, is about 9 miles in length and 6 in breadth. The town of Tiberias is now the only one upon its shores. The natural appearance of this lake is now much the same as in the days of old; but its artificial appearance is greatly changed; for although in the days of Christ and his apostles, the face of the whole water was almost constantly enlivened by boats, and ships, and various craft, it is now deserted and forsaken—and life, and animation, and enterprise, seem to have fled from its shores. Civil despotism and religious intolerance have done much to lay waste the land, and rob it of its former beauty and fertility.

RIVER JORDAN.

This notable stream, celebrated no less for being the scene of Christ's baptism than the passage of the children of Israel, in former days, goes out from the Sea of Galilee at its southern extremity, and empties into the Red Sea. Though by no means even a considerble stream when viewed independently, still when considered as the largest river in the land of Palestine, its importance becomes more apparent. Its length is about 100 miles. Its sources are about Cesarea, and formed by the combination of several little rills. The narrowness of the stream and shallowness of its waters, (it being generally in a condition to admit of being forded,) has given rise to the infidel objection oftentimes urged, that the miracle of the passage over Jordan was in fact no miracle at all, because the feat was no more than might have been both easily and naturally performed. But the sacred Scriptures, which leave nothing unexplained that would be calculated to mislead the inquirer, sets this point at rest in the parenthetic clause thrown in by the sacred historian, in giving his account of this miraculous occurrence. Joshua says, (iii. 15,) "For Jordan overfloweth all his banks all the time of harvest."—Thus saying, that although this river may in ordinary times be forded, still at this juncture the waters were in a swollen state, and forbade their passage without a miracle.

THE LION FROM THE SWELLING OF JORDAN.

The frequent allusion in the Scriptures to this circumstance, is beautifully explained by the fact, as it is to be found even to this day. The lion of Asia is frequently to be met with; and without the animal is in a state of hunger or excitement, one might pass by him without fear or danger. During the hot seasons of the year, the lions, as well as other animals, come from the parched and arid deserts to lave in the cooling waters of the Jordan, and make for themselves dwelling places along its banks.—Ordinarily, the lion is a loose, disjointed looking animal, with the tail dragging after him, the head bent down and overshadowed by the disheveled mane, and goes along with an awkward, irregular gait, very unlike our ideas of his majestic strides and terrible appearance. But when driven from his retreat by the swellings of Jordan, the lion becomes another creature in appearance as well as deportment; for his fury is aroused within him, and his roarings may be heard for miles around. He lashes his sides with his tail, and fire flashes from his eye; his head stands erect, and his bristling mane gives to his appearance a fearful and terrific aspect: then, literally, is the expression full of force, "Like a lion from the swelling of Jordan;" and to this fact may be attributable the expression of the apostle Peter, when he compares the Arch-Enemy of mankind to a "roaring lion, going about seeking whom he may devour;" for at such a time the lion, driven from his den, makes war upon whatever living thing comes within his reach.

DEAD SEA.

The lake Asphaltites, or lake of Sodom and Gomorrah, or as it is perhaps better known by the name of the Dead Sea, is in extent about 40 miles in length by 10 in breadth. Three several conjectures have been offered in solution of this name: The first of which is, that it was denominated the Dead Sea, because beneath its sluggish waters lie the guilty inhabitants of the two devoted cities of Sodom and Gomorrah; another class of people think, that it had its origin in the motionless condition of its waters, which lie in dull, inactive sluggishness, only at times producing a heavy ground swell; but the third belief is, that the name was derived from the fact of no living creatures ever having been found in its waters, and likewise that no birds of prey fly over it, neither do quadrupeds resort to its banks to bathe in its waters. To the shores of the Sea of Galilee the lion, leopard, fox, camel, dromedary, buffalo, sheep, goat, gazelle, and shepherd's dog, visit, to enjoy its cooling waves; multitudes of fish may be seen sporting in its waters, and all betokens life and animation within. The density of this water is much greater than any other known, being completely saturated with rock salk, which is found in great quantities upon its shores, and bitumen, which forms its bed; and upon its surface substances will swim which would immediately sink in any other water.

In the winter of 1818-19, ploughing was done during nearly every week of the season, and there was not snow enough to cover the ground, till the 6th of March, when driving snow storms and severe cold set in and continued till the end of the month. The season succeeding was, however, quite fruitful.

America Discovered in the Tenth Century.

This is the title of a pamphlet lately published by Wm. Jackson. The author is Charles Rafn, Secretary of a Swedish Antiquarian Society. His work is a brief summary of the narratives of various voyages made by adventurers from Iceland and Sweden, in the tenth century, to a distant country beyond the Atlantic, and he compares their accounts of that region and its productions with those of North America.

The coincidences which he remarks upon are certainly very surprising. The Markland of these adventurers certainly corresponds remarkably with Nova Scotia, and their Vineland, where they made a temporary settlement, agrees in geographical characteristics, in climate, in productions, and in the length of the days in winter, with Rhode Island, or the country about Narragansett bay. No man can read this pamphlet without being strongly inclined to the belief that North America was visited by these hardy seamen of the North centuries before the time of Columbus, nor without desiring to examine the fuller statements of the evidence in the larger Swedish work, from which the pamphlet of Rafn is abridged.—*N. Y. Eve. Post.*

Death of a Hermitess.

In Groton, Jan. 1, Miss Naomi Farwell, the celebrated Hermitess, aged 68. Since the death of her father, William Farwell, in 1819, this eccentric woman had lived entirely secluded from the world; no other human being dwelt beneath her roof, for her cold and decided reply to a female friend who offered the services of a companion, put to flight even the affection of friendship—"I'll keep no one for their pretty looks," dryly adding, "friends have large mouths!" The estate which she inherited consists of about seventy acres of excellent land in the bosom of "Chestnut Hills," together with fifteen acres of meadow in the vicinity of "Half Moon." She has kept, usually, about ten head of neat cattle, and other stock in proportion, of all which, and other domestic concerns, she has had the sole care. Her agricultural labors were constant and unremitting, hiring no aid but at the season of ploughing and mowing. She seldom left her own premises, having never been out of Groton but once, when she was persuaded to visit a cousin in Harvard: and but once only had she seen the Nashua River, although within two miles of her cottage. Her reverence for the memory of her father almost approached the superstitious. By her desire, his remains were buried under a favorite peach tree, within a rod of her dwelling; yet still, as if in strict keeping with her odd character, the fragrance of her pig-stye breathed forth from the one side, while the odors of her cow-yard were wafted from the other—both in immediate contiguity with her hallowed spot! Thus she lived until the last severe winter, when not having been seen for many days, her cottage was forcibly entered, and she was found to have been ill and helpless; and in this condition her extremities were so frozen, that she would have died, had not aid arrived. From this exposure she never fully recovered.—Her broken constitution yielded to a late attack of cold, and her days of cheerless solitude were ended.—*Mass. Spy.*

Gen. Warren.—Alexander H. Everett delivered, last evening, before the Massachusetts Historical Society, a very interesting lecture on the life of Gen. Warren, who fell a martyr to the cause of liberty, at the battle of Bunker Hill. He spoke of the events of his early life, of his professional skill, of his oratorical powers, of his wisdom in council, and of the chivalrous spirit which urged him to risk his life in the battle field. He gave a biographical sketch of this distinguished man until the close of the battle of Lexington and Concord, on the 19th of April, 1776.

Mr. Everett, in the course of his lecture, related several interesting anecdotes, one of which he related on the authority of a venerable clergyman now living, which we will mention, as it will undoubtedly be new to our readers. Gen. Warren delivered the address on the anniversary of the 5th of March, 1770, (the Boston Massacre.) It was believed to be a service of some personal danger, in consequence of the feeling manifested by the British troops, and Dr. Warren volunteered to deliver the address. In the course of his eloquent and spirited oration, when he was enumerating the grievances of the colonies, a British officer who had stationed himself in a conspicuous place, held his hand, *with several bullets in the palm*, expressively towards the orator. Dr. Warren did not stop in his discourse at this significant hint; he merely lifted his hand, in which he held a *white handkerchief*, and let this emblem of peace drop to the floor! He then pursued the thread of his oration, with redoubled energy.

Boston Journal.

Extract.

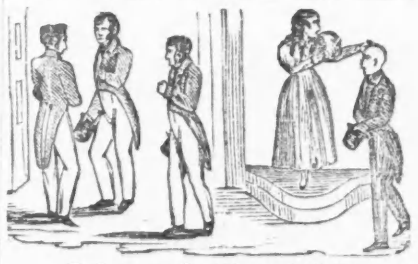
"It is said, that discussion only produces exasperation at the south. And why are the people of that section exasperated? Are they offended at statements they can disprove? At arguments they can refute? At doctrines that are unsound? Certainly not. Men do not act thus. They are exasperated because they find themselves in a false position before the world. Their interest, ease and habits are at war with truth and conscience, and they bluster because they have no other defence for their conduct—they rail because they cannot reason. They are much in the same predicament that certain artists of old were—they have little to say in favor of the Dianian shrines, nor can they refute the doctrines of Paul and his associates, and as the only resort left, they senselessly shout for the Goddess, and brutally mob the Apostles. The true secret of the violence of the south is, that the real slaveholder, who is wedded to the system, fears the force of truth upon the consciences of those who are yet within the pale of philanthropy, and within the influence of religion and patriotism.—The very champions of the system even, admit substantially the truth of this remark. Who can doubt, then, that the south occupying such a position, must fail to maintain it? and when once the charm of their system is broken, freedom begins to dawn amid the darkness of their despotism. Their very phrenzy will, in the end, react and become a powerful instrument in urging forward emancipation.

Fashion.

Fashion rules the world, and a most tyrannical mistress she is, compelling people to submit to the most inconvenient things imaginable, for her sake. She pinches our feet with shoes or almost chokes us with a tight neckerchief, or nearly takes away our breath by tight lacing. She makes people sit up late at night when they ought to be in bed, and keeps them there in the morning when they ought to be up and doing. She makes it vulgar to wait on one's self, and genteel to be idle and useless. She compels people to visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty. She invades our pleasure, or interrupts our business.—She persuades people to dress gaily, either on their own property or that of others: or whether agreeable to the word of God or the dictates of pride. She ruins health and produces sickness, destroys life and occasions premature death. She makes fools of parents, invalids of children, and servants of all. She is a tormentor of conscience, and despoiler of morality, and an enemy of religion; nor can any one be her companion and join either. She is a despot of the highest grade, full of intrigue and cunning, and yet husbands and wives, parents and children, masters and servants of every color, and of every clime, have become her devotees, and vie with each other who shall be most ardent in their attachment.

An Appaling Fact.

In 1833, there were in the jails in the state of New-York, 9,849 persons. An equal number in proportion to the population would make seventy thousand. SEVENTY THOUSAND persons in jail in the United States!!! These persons, if congregated together, would fill seventy houses of worship; would crowd a larger amphitheatre than ancient Greece or Rome possessed; would man seventy large ships of war; would make a city larger than any, except four, we have in America; could cultivate twenty thousand respectable farms, and raise provision for the maintenance of 200,000 people; if marching four abreast, and three feet apart, would make a procession ten miles in length; if formed into an army, would compose one four times as large as Washington ever had to effect the revolution; if connected with three times their number, are the disgrace and trouble of 200,000 innocent individuals; if they were virtuous and industrious, would diffuse happiness and intelligence through a large circle, and hand down a blessed inheritance to succeeding generations. And why are all this mass of human beings, in this land of liberty and plenty, shut up in loathesome jails; confined by bars and as unfit for and unsafe in human society? Chiefly because of rum. Their pathway has been through the dram-shop and the tavern to prodigality, idleness, vice and crime. Let the law makers of our land, who license these dens, look to this matter.



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